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Holiness to the Lord!

The Juvenile Instructor



VOL. 6.

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NO. 1.

HOW JOHNNY WAS LOST.

JOHNNY lived in one of the little cities of the far West, with a crowd of brothers and sisters, only one of whom was younger than himself, and he was five years and a half old. One Sunday last August, his father, being at liberty from his work, got a team to carry his mother and the baby to ride, and Johnny went too. They rode out in the country a few miles to the house of a friend, who treated them to watermelons. Johnny gnawed out the sweet, juicy inside of his slice, and looking at the rind, thought what a nice little boat it would make. "I'm going down to the spring to sail my boat," he said, and off he ran, bareheaded as he was.

The spring was some distance from the house, but there was a good path all the way, and Johnny had been down to it once when he was there before. But there were other paths branching off, and somehow Johnny struck into one of these and kept running on, expecting every moment to come to the spring. But the path dwindled away and finally disappeared entirely; and then Johnny, in wandering on and trying to find it again, got completely bewildered, for the house was out of sight, and what was he to do?

Any one who has never seen the Western prairies can hardly imagine the tiresome lengths in which they stretch out, with the most tedious sameness. This was not level prairie, but rolling—a swell, then a ravine, another swell, and another ravine, and so on, all looking much alike. Among these Johnny wandered till he was tired, trying to find the house and calling for father and mother.

When a long time passed, and he did not come back to the house, his parents grew uneasy and fearing he had fallen into the spring, his father went down to look for him, but found neither Johnny nor his boat. They went out to hunt for him, and called in every direction, but he was by this time too far away to hear them.

Poor little fellow! The sun beat down so hot on his head, and the coarse prairie grass hurt his bare feet, but still he wandered on, all sweaty, and dusty, and tear-stained, until the sun set and darkness came on—for in those prairie countries the two events are very near together. He was very hungry and tired, but there was neither supper nor bed for him; so he lay down among some bushes in a dry ravine, and ate the watermelon rind which he had carried in his hand all the while, and he was so hungry that the rind tasted better even than the inside did in the afternoon. He sat up and stared about in the darkness and felt afraid. "Father! mother!" he

called, as loud as he could in his terror; but there was no one to answer, and, the big tears rolling down his cheeks, he lay down again and cried till he fell asleep. But he did not sleep very well, for the night dews went through his thin cotton clothes, and made him so chilly that time and again through the long night he woke up shivering, and seeing the stars shining over his head, remembered where he was, and lay trembling as much with fear as with cold.

When his parents could not find him, his father rode quickly back to town and spread the alarm. The men and boys started out with dogs and guns and torches and horns; and all that night, and Monday, and Monday night, and part of Tuesday, they kept up the search.

And how do you suppose Johnny fared all this while? He was glad when daylight came Monday morning, for then he was not afraid, and he thought he might find his way home before night, for he was hungry enough, and kept a sharp lookout for something to eat. All he could find was an occasional bunch of the little sour wild grapes, and sometimes on a wild gooseberry bush he would find a ripe gooseberry, half dried up. As the sun grew hot, he became sweaty, which made him very thirsty, but he could seldom find any water, for it had been such a dry season. When he did find any, he had nothing to drink from, so he would lie down flat, and, putting his mouth to the water, drink as well as he could.

Just before night on Monday, he saw a boy on horseback away in the distance. Johnny forgot how tired he was and ran toward him with all his might, calling as loud as he could, "Wait for me! wait for me!" But the boy was too far away, and neither saw nor heard him, but kept riding on. Johnny ran the faster and called the louder, till he stumbled and fell headlong and when he got up again, the boy was out of sight. Then Johnny's "tired" all came back to him, and lying down in the grass, he cried till he went to sleep, for he thought he must wander about till he starved to death, and never see home any more. When morning came after another long shivering night, he was so lame and tired he could hardly stir, but finally got up and wandered about in a weak slow way. He grew thirsty, and found some water in a ravine, then he wandered up and down for something to eat, for he was never half so hungry in his life before. I think he would have been glad to eat even the chicken skin which this very morning a funny little boy pulled off from the drumstick he was gnawing the meat from at breakfast. "Mamma," said this little boy, as he pulled

off the skin and laid it on his plate, "I'm not going to eat all those feather pins!" No one could blame him for not wanting to swallow so many feather-pins, for the man that dressed the chicken didn't half do it. I think Johnny would have been glad to swallow it, "feather pins" and all.

About noon, a man on horseback came upon a party who were hunting for Johnny, now numbering about one hundred and fifty men and boys.

"What is going on?" he inquired.

"We are hunting for a lost child," said a dozen at once.

"That reminds me," said the man, "that about a mile and a half back here, I rode into a ravine to water my horse, and I saw a little child's tracks all about in the soft ground. I thought strange of it at the time, as there was no house near."

The company took the direction and made for the ravine as fast as possible. Arriving there they separated in two parts, one company going up and one going down the ravine. One man at length came in sight of Johnny, sitting down in the grass, his yellow head just showing over the top. He rode up quietly, not wishing to frighten him, and Johnny did not look up till he heard the horse.

Then he rose up and looked very earnestly at the man.

"Do you know where my father is?" he asked, in a weak, trembling voice, the big tears standing in his blue eyes.

There were loud shouts of rejoicing, firing of guns, and blowing of horns, to let the rest of the company know he was found, and Johnny's father, almost beside himself with joy, took him up in front of him on his horse, and carried him home. He had brought along food for him, so the poor little boy did not have to wait till he got home for something to eat, and I'll warrant Johnny never knew before how good bread and butter could taste. It would be hard telling who was most glad, Johnny or his family, when he was brought home alive and well.—*Selected.*

For the *Juvenile Instructor.*

Chemistry of Common Things.

ANALYSIS.—NO. 3.

GOLD is found in a free state, that is, as a metal, it is said to be a "regulus" of gold, free silver is a "regulus" of silver; when any metal is brought into the metallic state it is called a regulus of that metal. But gold is seldom found pure, it is most commonly alloyed with silver and copper.

Again, gold is often dispersed through a stony matrix from which it may be separated in two different ways, either by dissolving the metal in a suitable solvent, or by amalgamation, that is by uniting the gold with quicksilver, and afterwards driving off this by heat, and thus leaving the gold in nearly a pure state.

Now, as it is the analysis of ores that is engaging our attention, the most convenient mode will be to proceed by the *moist* method, and as we are not merely assaying, we shall require to know all the products that may be dissolved. Perhaps it will be well to define the difference between analysing and assaying. Analysis determines the nature and quantity of all the substances which the ore or metallic mixture contains; assay determines how much of the particular metal sought after is contained in a defi-

nite quantity of the ore or metal in question, generally, the percentage of precious metal contained in the whole mass of something of which the substance examined is a fair sample. Thus, suppose a specimen of the "Eureka" ore is submitted for examination, a small fragment examined by the blow-pipe reveals the fact that it contains silver. The proper solvent for silver is nitric acid, 100 grains of the ore being pulverized and digested with ten times its weight of nitric acid, a considerable amount of undissolved powder remained which the assayer did not take into account. After pouring a little of the solution into a small test tube, some water was added to it to ascertain if antimony was present, of which no account was taken, the object being to assay, or try, for the silver. The solution on being diluted with water was filtered through blotting paper into a tall glass, and after washing the filter with more water, so that no silver should remain on the filter, the residuum was examined with a powerful lens to ascertain if any gold was present, which would be undissolved by nitric acid; none being found it was thrown away. A solution of common salt (muriate of sodium) was then added, and immediately white flocculent matter denoted the presence of silver, the chloride of silver being formed, which was precipitated. On pouring off the liquid and drying the chloride, the proportion of silver to the 100 grains dissolved was ascertained by being fused with carbonate of potash, and weighed, the button of silver thus obtained being pure silver, gave the percentage of silver to the ore; or its assay, or the proportions of pure silver may be estimated at three-quarters the weight of the chloride.

In proceeding with gold, nitro-muriatic acid is required, as gold will not dissolve in either nitric or muriatic (hydrochloric) acid alone. It is the *free chlorine* in the nitro-muriatic acid (the aqua regia, of the old school) that acts upon the precious metal, forming a tri-chloride of gold. As soon as the whole of the gold is dissolved the residuum will be separated by pouring through a filter (a piece of blotting paper made in the form of a cone by folding it something like a cap) which may be placed in a wine glass, and used as a strainer. This substance must be washed, dried, and weighed, as it will be the chloride of silver (if any silver was in the metal to be assayed, which may be known by the flocculent particles separated during the process of dissolving) the solution, which is called the "filtrate" is then gold, to which the washings of the chloride on the strainer should be added. To this filtrate add a solution of proto-sulphate of iron, which, with other "reagents," is sold for very small sums at Z. C. M. I. Drug Store. This will precipitate the gold. Then decant the clear liquid, wash and dry the precipitate, and, in the next article we will see the way to use this powder for a very interesting purpose.

BETH.

Boys, READ THIS. A New York paper says: A few years ago a large drug firm in this city advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this little waif, the merchant in the store promptly said: "Can't take him in, places all full; besides, he is small." "I know he is small," said the woman, "but he is willing and faithful." There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm volunteered the remark that he "didn't see what they wanted with such a boy—he wasn't bigger than a pint of cider." But after consultation the boy was set to work.

A few days later a call was made on the boys in the

store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered his youthful *protege* scissoring labels. "What are you doing?" said he; "I did not tell you to work nights." "I know you did not tell me so, but I thought I might as well be doing something." In the morning the cashier got orders to "double that boy's wages, for he is *willing*." Only a few weeks passed before a show of wild beasts passed through the streets, and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured. Not only was robbery prevented, but valuable articles taken from other stores were recovered.

When asked by the merchant why he stayed behind to watch when all others quit their work, the reply was, "You told me never to leave the store when others were absent, and I thought I'd stay." Orders were immediately given once more, "Double that boy's wages; he is *willing* and *faithful*." To-day that boy is getting a salary of \$2,500, and next January will become a member of the firm.

COMETS.

OALL the celestial objects which have arrested the attention of mankind, perhaps none have excited such terror as comets. In all ages of the world's history they have been regarded as the forerunner of some dire catastrophe—either war, pestilence, famine, or death to some noted person. The Romans believed that a comet which was seen in the year 44, before our era, was a celestial chariot bearing the soul of their assassinated Caesar to the skies; for in those days comets were deemed to be the vehicles sent by guardian angels to convey departed spirits to the realms of Paradise. And on the other hand they have been regarded as agents of evil, and as such consigned to excommunication and cursing.

The word comet is derived from the Greek *homa*, or hair, which name is obtained from the hazy or hairy appearance which they often present. Their general appearance is defined as having a nucleus or head, a haze surrounding the nucleus, and a luminous train following the nucleus. Planets move in the same direction, from west to east; but comets often move in a retrograde direction, or from east to west. They also move in elongated orbits, that is, their orbits are larger one way than the other. Only one end of this orbit lies within our vision, so that we never see them but in one part of their course. The tail or train of a comet nearly always points from the rear, no matter in what part of its orbit it may be moving. It is said that between seven and eight hundred comets have made their appearance since the beginning of the Christian era; but this statement can not be relied upon, as comets and meteors were formerly supposed to be the same, and were reckoned as such. Some raise the number of comets visiting our system as high as seven millions, but we have no facts to support such a conclusion. As far as was known to the year 1831, the orbits of one hundred and thirty-seven comets were observed. It has also been proved that they have a regular orbit, or that they visit our system regularly in a certain term of years. Comets are not by any means confined to one train, for as many as six have been observed appended to one nucleus.

Toward the close of the year 1780, a comet appeared which excited much alarm. It finally vanished from the theatre of heaven in March, 1781. The train of this comet was computed to be one hundred and twenty-three millions of miles in length, and its average velocity over eight hundred thousand miles an hour. This comet is supposed to have approached within half a million miles of the sun's centre, and would, had not its projectile force been stopped, have entered the sun in about three minutes.

Newton calculated the body of this comet to have been heated to a degree two thousand times hotter than red hot iron. Its periodical time is five hundred and seventy-five years. It will, therefore, make its next appearance in the year 2255. Can you imagine the distance which it will have travelled in that time? About thirteen thousand millions of miles from the sun it will stop and retrace its fiery course to pay us a visit. Whiston believed that lost spirits were placed upon this comet, and hurled with it from the regions of intense heat to those of intense cold as a part of their punishment.

In the year 1456, a comet appeared which filled all Christendom with consternation. It passed very near the earth, and swept the heavens with a tail in the form of a sword or sabre. The Pope of Rome, believing the comet to be in league with the Mohammedans, ordered prayers to the Virgin to be repeated three times a day, instead of two. He directed the church bells to toll at noon; and he also caused to be added to the *Ave Maria* the following prayer: "Lord save us from the Devil, the Turk, and the Comet;" and once a day these persons were cursed. The comet at length showed signs of retreat, and Europe breathed more freely when it vanished from the skies.

Rosserberg says: "In the year 1527, about four in the morning, not only in the Valley of the Rhine, but over nearly all Europe, appeared for about an hour and a quarter a most horrible comet. Its tail was of a bloody color, inclining to saffron. From the top of its train appeared a bended arm, in the hand whereof was a huge sword in the instant posture of striking. At the point of the sword was a star. From the star proceeded smaller swords as if covered with blood, between which appeared human faces of the color of blackish clouds with rough hair and beards. All these moved with such sparkling and brightness that many spectators swooned with fear."—*Selected.*

THE YOUNG LADIES COLUMN.

Resolutions of the Nephi Young Ladies' Co-operative Retrenchment Association, Organized December 7th, 1870.

Resolved: That we, the daughters of Zion residing in Nephi, realizing in a measure the duties and responsibilities devolving upon us, do mutually agree to sustain each other in all good works, and it shall be our daily duty to gain wisdom and knowledge that we may become useful in doing good.

Resolved: That we will uphold and sustain those that are placed in authority over us; that inasmuch as it is the counsel of our beloved President Brigham Young to let our dress be plain and neat, and to cease following the fashions of the world, we will endeavor to profit by such counsel that we may gain the good will of our heavenly Father and all good Saints.

Resolved: That we will be kind and indulgent to all and not speak lightly of one another; strive to set an example worthy of imitation; associate with the pure, the virtuous and the good; and shun evil society and evil communications.

Resolved: That we will not neglect our prayers, nor speak lightly of the sacred ordinances of the house of the Lord. That we will observe the word of wisdom; strive to obtain useful knowledge from all good books; and that we will, by the aid of the Holy Spirit, not only profess, but seek diligently to live our religion.

MISS THURZA MARIA HARLEY, President,

MISS MARY G. REID,

MISS MARIA TOLLEY,

MISS MARY ANN OCKEY,

MISS MARY AMANDA MILLER,

MISS JANE D. BORROWMAN,

MISS MARY AMELIA GOLDSBROUGH, Treas'r.

MISS MARTHA ANN POND, Secretary.

The Juvenile Instructor.

GEORGE Q. CANNON

EDITOR.

SATURDAY, JANUARY 7, 1871.

EDITORIAL THOUGHTS.

DEAR Sixth Volume of the JUVENILE INSTRUCTOR—it is with heartfelt wishes for the well-being and future prosperity of our readers that we commence its publication. Our acquaintance with them, through its columns, has been of a familiar and exceedingly pleasant character, and we hope that it will continue to be so and that nothing will occur to mar that harmony which should exist between an editor and his patrons.

We look back to our boyhood and distinctly remember the various impressions made upon our mind by the perusal of books and papers placed in our hands. The delight with which some of these impressions were received has not passed away or grown dim with the intervening lapse of years; that feeling will live as long as the memory retains its power and the Spirit of God continues to find place in the heart. Children, who have not been utterly perverted, naturally take pleasure in reading about goodness, virtue and truth. Describe to them the lives and actions of noble, truthful men and women, who were true to God, to the truth and to their fellow-creatures, without regard to consequences even though it cost them life itself, and such descriptions possess a great charm for them. It is natural for children, and grown-up people too, to admire men and women of truth, courage and fortitude. When they read their lives and become familiar with their actions, they have a wish to be like them. What child ever read the life of Joseph, who was sold into Egypt, or of Daniel, who was carried captive to Babylon, or of Nephi, who was so mighty in leading his father's household and those who were with them to this continent, of the boys who were called the "sons of Helaman," without having a desire in his heart to imitate them and to grow up to be such a man as they were? It is a well-established fact that books which give glowing descriptions of the feats of highwaymen and robbers, have had such an effect upon the minds of boys who have read them that they have commenced to steal and rob, seemingly filled with a desire to imitate these noted scoundrels. If such books were to tell the truth about these men, to describe the horrors of their lives and the terrible consequences which attend a course of crime, very few, if any, boys would ever feel inclined to do as they did. They would shrink back with fear and disgust from the thought of entering upon such a career.

Our great desire for the JUVENILE INSTRUCTOR is that the impressions which it makes upon the minds of its readers may be of the delightful character spoken of. We want all its lessons to have an elevating effect, to inspire every heart with good desires and righteous determinations, to make boys and girls feel resolved to be virtuous, temperate and godlike; and to so impress their minds with its teachings that in years to come they will look back and think with delight of its pages and their contents.

To increase the circulation of the JUVENILE INSTRUCTOR,

and to place it within the reach of all, we have reduced its price. Volume Six will be published at \$2.50; and where cash is paid in advance a liberal discount will be allowed. Bishops, Superintendents and Teachers of Schools and Parents, we shall be pleased to have your aid in increasing the circulation of this little paper. We feel confident that it will do good wherever read, and that those who take it will never regret the amount they pay for its subscription.



We have entered upon a new year, a few words upon this subject will not be out of place in this number. It is not generally known that about one hundred and nineteen years ago, New-Year's was celebrated on the 25th of March in England and in all her colonies on this continent. From the 14th century up to the change of style in 1752, the year, instead of beginning, as it does with us at present, on the first of January, began on the 25th of March. In the State of Rhode Island to this day, it is said, all farm and other leases date from the day of the ancient New Year, namely, the 25th of March. This time of commencing the year was found to be inconvenient in England, and during the reign of George II. an act of parliament was passed by which the year 1751, commencing on the 25th of March, came to an end on the last day of December; by which means that year was a very short one, being only a few days over nine months long.

At the same time a change was made from what is known as the "old style" to the "new style." We will endeavor to explain this to our readers, for many of them may, in reading biography and history, meet with dates followed by the letters O. S. and not know the meaning of them.

In the days of Julius Caesar, who lived at Rome a short time before the Savior was born in Palestine, the length of the year had been so badly adjusted that the spring came in what the calendar called the summer. In the year 46 before Jesus was born, Julius Caesar made a change in the calendar, and in the arrangement of the year. This is known as the "Julian calendar." By this arrangement the year was called 365½ days. For three years there would be 365 days, and in the fourth year, the four quarters of a day would make that year one day longer, that is, it would be 366 days long; or as we say it would be Leap Year. This calendar of Julius Caesar's was used all over Europe until 1582, in fact, it is still used in the Russian empire. But you must know that a real year is not 365½ days. A year is 365 days, 5 hours, 48 minutes, 49-7 seconds. You perceive, therefore, that Julius Caesar's calendar made the year about 11 minutes too long. In the course of hundreds of years these 11 minutes made a great difference. Indeed by the year 1582 the difference had amounted to ten days. So to have this error corrected, Gregory XIII., who was Pope of Rome at the time, issued a writing in which it was ordered that the 5th day of October, 1582, should be called the 15th, and that the years 1700, 1800, and 1900 should not be accounted leap years. This is called the "Gregorian calendar."

The Catholic nations soon adopted this change, and there was witnessed the strange spectacle of people, whose countries joined each other, calling the same day by different dates; just as is the case now with Russia and the nations of Europe which lie next to it. One reason that Russia has for not accepting this Gregorian calendar is this: the Emperor of Russia is the head of the Greek church, and there is a strong

feeling of dislike in that church to the church of Rome; therefore, Russia cannot stoop to accept any correction from the Pope, who is the head of that church. It was, probably, this reason which kept the Protestant nations of Europe so long from accepting that calendar; but, convinced at last that it was best, they made the change. In England and in her colonies the change in the New Year and the change in the calendar was made by the same law. The New Year was changed from the 25th of March to the 1st of January, and September 3rd, 1752, was changed to September 14th, by which change eleven days were omitted. When the letters O. S. follow a date, therefore, it means that it is that date under the old style of reckoning. For instance, if we should read that a certain event occurred, or a certain man was born, Oct. 16, 1752, O. S., we should know that the date as we now reckon would be eleven days later, that is, Oct. 27th, 1752. After the English Parliament changed the year, many historical events which occurred between the 1st of January and the 25th of March were represented thus: January 21st, 1756-7; February 23rd, 1772-3; March 22nd, 1768-9; the first year is the old style, the second the new style.

IT is with great regret that we send out the present number of the JUVENILE INSTRUCTOR without engravings. We fully expected to have had them before the time we stated for publication; but though ordered sometime ago, and forwarded, they have not yet come to hand, and, reluctantly, we are compelled to go to press without them. We shall make up for the deficiency of this number in this respect by publishing more engravings in future numbers.

MISSIONARY SKETCHES.

PROBABLY there have been no "days which tried men's souls" more, since the organization of the Church in this age, than those of 1837, when apostasy raged in Kirtland, and apostles and other leading men became the open and bitter enemies of the prophet Joseph. Right in the midst of a stake of Zion the most unpopular thing a man could then do was to obey the counsel of the prophet and to defend his character and his course. It was at this time that the first mission to England was organized, and Elders Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, John Snider and two other brethren left the shores of America to visit the old world and to carry the gospel to its teeming millions. About the same time, Elder Wilford Woodruff was led to take a mission to New England. He counseled with Brother Kimball at Kirtland upon the subject, who recommended him to go, and accompanied by Elder Jonathan H. Hale, he started. Like the other elders who were willing to go on missions to preach the gospel and to sustain Joseph in his position as president of the Church, he was reviled, abused and cursed by the apostates for what they termed his folly. The most bitter among these was Warren Parrish, who but a short time before had been his companion in the ministry on a mission to the Southern States. Because he was willing to go on this mission, and would not become an apostate, Parrish denounced him as a fool and called him very hard names; but this made no difference with Elder Woodruff; he felt that the Lord had called him to fill this mission, and he was determined to go.

Away in the extreme north-east corner of our Republic lies the State of Maine. If you will consult your atlases, you will find a river by the name of Penobscot in that

State. It empties into the ocean and forms a bay, which is called by the same name. In that bay you will find a little group of islands, which are known as Fox Islands. The inhabitants are a hardy, frugal race, many of them sailors and fishermen, whose lives are spent in battling with the wild waves and breakers of the mighty Atlantic. Neither Elder Woodruff nor Elder Hale had ever been on Fox Islands and they knew no one who resided there; but Elder Woodruff had heard of them, for he had been in the State of Maine, and he felt led to go there and preach the gospel. That was a time of poverty. The members of the Church were generally poor, and apostasy prevailed so much that people who were not strong in the faith felt to do but little to help the Elders. It seemed like a great undertaking at that time to go such a distance, without friends and acquaintances and without purse and scrip, to preach the gospel. But Elder Woodruff had proved the Lord, and being called by Him to take this mission, he went forth without hesitation or doubt, knowing that He who had called him was abundantly able to feed and clothe him and to raise him up friends. We shall not attempt to describe their journey from Kirtland to the Islands or any of the circumstances connected with it. But will commence with their landing at Vinal Haven, one of the Islands, at 2 o'clock one Sunday morning, at a time when everybody was in bed. Rather an awkward time for persons to land in a place or country where they are acquainted; but doubly so in a strange place, without friends and without money. This was the case with Elders Woodruff and Hale; they landed without a cent of money. The first house they came to was an empty one; at the next they succeeded in awakening the inmates, and informing them that they were travelers in want of lodging, obtained shelter and a bed. When they arose they inquired of the lady of the house if there was any religion, or any minister or Church in that neighborhood, and was told that at a place about two or three miles distant there was a Baptist Meeting House. To this they repaired, and arrived there after the afternoon meeting had commenced. Finding a deacon at the door they sent him to the minister to inform him that two servants of God were there who had a message for that people. The preacher told him to request them to come up to the stand. At hearing which they marched up through the congregation, with their valises under their arms, to where the minister stood. Before the meeting was dismissed, they requested the privilege of preaching to the people, which he granted and notice was given to the congregation that the strangers would address them at 4 o'clock that afternoon. After his meeting was dismissed, the minister, whose name was Newton, invited the elders to go home with him. What strange changes there are in the circumstances of traveling Elders! A few hours previously they had landed on this island, without money or friends, and now they had an appointment for meeting, a prospect of having a numerous congregation to listen to them, and were the guests of the minister! But how would he feel when he learned they were Latter-day Saints? Ministers of popular sects do not generally feel to extend favor or hospitality to Elders of the Church of Jesus Christ of Latter-day Saints. They look upon them as enemies; when they hear the message which they have to deliver, they perceive at once that their craft is in danger, and that if they succeed, they must bid farewell to their salaries and the comfortable living which they obtain from their congregations. Men generally do not like to have their living interfered with. If they are making money, they like to continue to do so, and if any one interrupts them, they are apt to get angry. We have lately seen an illustration of this in this city, among those who called themselves Latter-day Saints.

President Young counseled the people to establish co-operative stores for the sale of goods. They did so, and some of the merchants whose trade was interfered with by this Institution, apostatized and became the open enemies of President Young and the people, and have since done all in their power to destroy the people.

The Lord doubtless softened the heart of Mr. Newton to enable His servants to accomplish their mission; for, as soon as they entered the house, Bro. Woodruff took out his Bible, Book of Mormon and Doctrine and Covenants, and laid them on the table. Mr. Newton took them up and examined them, but made no remarks about them.

At the appointed time the people assembled, and a full congregation was in attendance. Elder Woodruff spoke for an hour and a quarter upon the fulness of the gospel, its restoration to the earth by the ministration of angels and kindred subjects, and Elder Hale bore testimony to what he had said. The people listened attentively, and when the meeting was dismissed the Elders were invited home by Mr. Newton. This island was about twelve miles long and four wide, and there were five school houses upon it. In these Elder Woodruff held meetings in the daytime and evenings, preaching some seventeen times in the space of ten days. Of course such an amount of preaching had the effect to convince many of the truth. They believed the testimony which they heard, and though the Elders were strangers when they landed, that ten days had been sufficient to create them many friends.

[To be continued.]

PRAY AND FAINT NOT.

OME persons, when they call for the Elder to administer to them, lose all faith and become discouraged if they are not healed immediately. So also if they ask the Lord to bestow upon them something. They want him to give it to them right away, and if he does not, they give up and lose confidence. Now this is not right. Jesus taught his disciples and the people that they ought to always pray and not to faint. He explained the principle by relating a parable to them. There was an unjust judge, who feared not God, neither regarded man. He was teased by a poor widow to avenge her wrongs; he became so tired of hearing her that he resolved to grant her request, lest she, as he said, by her continual coming, should weary him. Now, if the unjust judge could be moved by the entreaties of the poor widow, how much more likely will the Lord be to listen to the repeated petitions of the people!

When a boy the writer had a very severe attack of nervous headache. So violent was it, that at times it was as though the pain would drive him crazy. He could not bear to hear the slightest noise, and if he moved, it seemed as though his head would split. He had the elders administer to him repeatedly, and always received relief from that ordinance; but only for a short time. The pain would soon return as violently as before. This continued for several days. One morning he felt strongly impressed to ask again to have hands laid upon him. He was living with his uncle, and he requested him to administer to him. He did so, and the sufferer obtained immediate relief; and what was better the relief was permanent. He was so much better that he went to the barn, on

the floor of which they were thrashing oats. He remained there all the forenoon, without suffering in the least from the noise; and in the afternoon he went again and took hold and thrashed himself: he was thoroughly healed.

We have often seen similar instances to this. Laying on hands once, twice, or three or more times, may not bring the desired blessing. The faith of the sick person, or of those who administer, may not be sufficient to accomplish this. But by continued supplication and the exercise of faith it may be obtained. It is the case very frequently that laying on hands once is attended with instant results, and the sick are healed. But if they should not be, we should not be discouraged. So, also, children when you pray. Continue to ask in faith for the blessings you desire, and when the proper time arrives for you to have them, they will be bestowed upon you. You "ought always to pray, and not to faint."

HISTORY OF THE CHURCH.

WE have, in the past volumes of the JUVENILE INSTRUCTOR, endeavored to give you a biography of the Prophet Joseph Smith. Those of our readers who have followed us in that history have obtained many particulars concerning his life, the building up and spread of the Church, and the trials, persecution and difficulties the Saints have had to contend with, which are of great interest to all who love the truth. We feel that we have not done the great Prophet of the last dispensation the justice that he merits, not because we do not have the disposition to do so, but because we have not the ability. It requires more than mortal knowledge to grasp the full value to the human race of such a life as his. With our present knowledge who can properly estimate the effect the qualities which he possessed and exhibited have had upon mankind? The biographer and historian can describe scenes, circumstances and events; but when they go beyond this in the case of a man like the Prophet Joseph, and attempt to show all the benefits and results accomplished by his life and labors, the description fails to be complete from the fact that his life and labors still continue to exert their influence upon mankind, and will do so throughout all time, and, shall we not say, throughout eternity too?

We shall now turn our attention to the history of the Church from the date of the occurrences described in our last numbers. There are many events and circumstances connected with this history which possess very great interest to all Latter-day Saints, and with which the children should become familiar. We shall endeavor, with the help of the Spirit, to make these as plain and simple to their understandings as we can, so that the reading will afford both profit and pleasure to all. We have consulted with President Young about calling this the Biography of Brigham Young; but his feelings are that it should be called the history of the Church. He is, however, the most prominent figure in this history, and though it may not be called his history, there will necessarily be many details given of his life in describing scenes and transactions in which he has acted so conspicuously.

The grandfather of President Brigham Young was Joseph Young, who was a physician and surgeon in what is known as the French and Indian war. He was killed by an accident in 1769. John Young, the father of the President, was born March 7th, 1763, in Hockinton, Massachusetts. When sixteen years of age he enlisted in the revolutionary army, and served under General Washington. He saw considerable service, as he was in three campaigns in his native State and in New Jersey. When

about 22 years of age (1785) he married Nabby Howe. She became the mother of eleven children—five sons and six daughters. In the order of their birth, their names were: Nancy, Fanny, Rhoda, John, Nabby, Susannah, Joseph, Phinehas Howe, Brigham, Louisa and Lorenzo Dow. In January, 1801, the family moved from Hopkinton to Whitingham, Windham county, Vermont, at which place President Brigham Young was born June 1st, 1801. Here they dwelt three years, and then moved to Sherburn, Chenango county, State of New York. In those days that country was a comparative wilderness, and the labor of opening farms, cultivating the earth and providing the means of subsistence was very severe. Comforts were not so plentiful in those days as they are in ours. Machinery has wrought wonders since then in multiplying and cheapening many articles by which the comfort of the poor is greatly increased. In a new country even now the life of a settler is one of toil, and in many instances, privation; but it was particularly so in the days of the President's childhood. Then there were no railroads, no telegraph wires, no means of speedy communication between the country and the cities. The people had to depend upon horses and oxen to carry them from place to place, as we who live in this country had to do until the railroad was built. Money also was very scarce. The President's father followed farming, and worked hard at clearing new land; he and his family endured all the toils, privations and hardships which were incident in those days to a settler's life.

(To be continued.)

A DARING FEAT.

ONE of the most wonderful robberies ever perpetrated—the most wonderful, at least, when one considers the means at the disposal of the robber—was the achievement of a Frenchman, who for a long time after it was recognized in his profession, as “the king of the bandits.”

His claim to this title was based upon a single exploit—the robbing of a diligence, which feat he not only planned, but carried into successful execution, without any assistance whatsoever. To do this he made all his arrangements with the most careful completeness, and, we may be sure, fixed a night for the attack when the coachman carried a freight worth robbing. He studied carefully the country through which the journey was to be made, and selected a point on the road where there was a very steep hill, with hedges and underwood at either side. He then procured a number of stout sticks about the length and thickness of a gun barrel. These he stuck into the hedges, letting the ends of them appear as if they were the muzzles of guns directed by persons in ambuscade behind the hedge. As the diligence was toiling up the hill, the driver saw a man standing on the pathway, and gesticulating violently. On approaching nearer the man could be heard distinctly haranguing them, “Ready! Obey order! No firing if there be no resistance!” And then the robber walked slowly forward, stopped the horses, told the guard to get down and to lie with his face and hands on the ground, and that no violence would be offered him. He then went to the door of the vehicle, and assuring the ladies, who were screaming for help, that they need be under no alarm, begged each passenger, as he stepped out, to hand him his purse, and then to lie down on his face and hands near the guard. While this drama was being enacted, the robber-chief kept shouting to his assistants not to fire unless there was resistance; not to fire until they should get his signal. Thus, one by one, he handed all the passengers out, each giving up his purse as if it were a ticket, and then going and lying upon the wet

grass side by side with the guard. When the diligence was empty, our highwayman retired with all the movable property he desired to possess himself of, and escaped through the wood. The most amusing part of the story was that amongst the travelers were several officers fully armed, who surrendered their swords at discretion, and joined the other dupes on the grass. It is well to add that the robber was ultimately apprehended, and the greater part of the stolen property was found upon him.—*Selected.*

METHOD.—Method is essential, and enables a larger amount of work to be got through with satisfaction. “Method,” said Cecil (afterwards Lord Burleigh), “is like packing things in a box; a good packer will get in half as much again as a bad one.” Cecil’s dispatch of business was extraordinary, his maxim being, “The shortest way to do many things is to do only one thing at once;” and he never left a thing undone with a view of recurring to it at a period of more leisure. When business pressed he rather chose to encroach on his hours of meals and rest than omit any part of his work. De Witt’s maxim was like Cecil’s: “One thing at a time.” “If,” said he, “I have any necessary dispatches to make, I think of nothing else till they are finished; if any domestic affairs require my attention, I give myself wholly up to them till they are set in order.” Dispatch comes with practice. A French minister, who was alike remarkable for his dispatch of business and his constant attendance at places of amusement, being asked how he contrived to combine both objects, replied, “Simply by never postponing till to-morrow what should be done to-day.” Lord Brougham has said that a certain English statesman reversed the process, and that his maxim was, never to transact to-day what could be postponed till to-morrow. Unhappily, such is the practice of many besides that minister, already almost forgotten; the practice is that of the indolent and the unsuccessful. Such men, too, are apt to rely upon agents, who are not always to be relied upon.

DROWNING THE SQUIRREL.—When I was about six years old, one morning going to school, a ground-squirrel ran into his hole in the ground before me. They like to dig holes in some place where they can put out their heads to see if danger is near. I thought, now I shall have fine fun. As there was a stream of water just at hand, I determined to pour water into the hole till it should be full, and force the little animal to come out, so that I might kill it. I was soon pouring water in on the poor squirrel. I could hear it struggle, and said:

“Ah, my fine fellow, I will soon have you out now.”

Just then I heard a voice behind me:

“Well, my boy, what have you got there?”

I turned and saw one of my neighbors, a good old man, with long, white locks, that had seen sixty winters.

“Well,” said I, “there is a ground squirrel in here and I am going to drown him out.”

Said he:

“Jonathan, when I was a little boy, more than fifty years ago, I was engaged one day, just as you are, drowning a squirrel; and an old man, such as I am, came along and said to me, ‘You are a little boy. Now, if you were down in a narrow hole like that, and I should come and pour water down upon you, would you not think I was cruel? God made the little squirrel, and life is as sweet to it as to you. Why torture to death a little innocent creature that God has made?’” He added: “I have never for-

gotten that, and never shall. Now, my dear boy, I want you to remember this as long as you live; and when tempted to destroy any little animal or bird, to think of what I have said. God does not allow us to kill his creatures for our pleasure."

More than forty years have since passed, and I have never forgotten what the good old man said, nor have I ever wantonly killed the least animal for amusement since. Now, you see, it is ninety years since this advice was first given, and it has not lost its effect yet. How many little creatures it has saved from being tortured to death, I cannot tell, but I have no doubt a great number, and I believe my whole life has been influenced by it.—*Selected.*

Selected Poetry.

"WAKE UP, LITTLE BES- SIE."

Past six o'clock in the morning,
And Bossie is still sound asleep;
Of this wonderful, rosy dawning
She's had not so much as a peep,
The birds 'neath her widow are wild
With their efforts to waken the world;
They think 'tis an indolent child
Under the coverlid curled.

For they have been up since the dawn
With rosy touch painted the east,
And from hillside, meadow, and lawn,
Have gathered their morning feast;
Have poured out the joy of their hearts
In many a sweet roundelay;
And now they are lonely for Bessie,
And are calling her out to her play.

"Wake up, little Bessie!" they cry,
"And spring from your soft downy nest,
The sun is far up in the sky,
The fresh air out here is the best.
At the very first glimmer of light
That tipped the gray hills far away,
We sung good-bye to the night,
And welcomed the fair, rosy day.

"We flock'd to your window in crowds,
And tapped with our beaks on the pane,
We gave you a grand matinee,
Then back to our home flew again;
We bathed in the brook 'neath the hill,
And dressed all our feathers with care,
We are back to your window, and still
Find you sleeping so lazily there.

"The robin is picking his berry,
The woodpecker taps at the tree,
The thrush on the bough of the cherry,
Calls loudly for you and for me;
Then wake, little girl, in the morning,
When the flowers are all bathing in dew,
When the wonderful beauty belonging,
To young life, is fresh, bright and new."

DAME DIMPLE.

Little dame Dimple, so merry and wise,
Shaking your tangled locks over your eyes;
What are you plotting this sunshiny day,
Under the apple trees over the way?

All the birds you know, you queer little elf,
Sometimes I think you're a birdie yourself;
Chasing the honey bees home as they pass,
Watching the crickets that chirp in the grass.

Where is your sunbonnet, dainty and neat?
Where are the shoes for your bare little feet?
Little brown fingers that hid them so well,
What will you do if your secret I tell?

One chubby hand holds the frock at your knee,
Filled full of treasures most wondrous to see,
Beetles that crawled in the dust at your feet,
Grasshoppers, pebbles, and clover-heads sweet.

See! there's a butterfly gleaming like gold,
Down goes the frock with its riches untold!
Dear little Dimple, we older folks too,
Drop our old treasures to reach for the new.

GOLDEN RULES FOR THE HOME CIRCLE. 1. Avoid all expressions which tend to irritate, embarrass, mortify or pain any member of the family. 2. Never allude to any fault or failing, unless with the purpose to benefit, and then in private. 3. Avoid sarcasm, bitter words, "sore" subjects, and reference to any personal deformity. 4. Do not ridicule nor hold the opinion of others in contempt. 5. Give attention when addressed, and do not interrupt or speak while another is talking. 6. Never contradict. 7. Never scold. 8. Keep your temper. 9. Never speak in loud or querulous tones, or order in an arbitrary or arrogant manner, child or servant. Use no slang phrases, nor rude, disrespectful, profane or inaccurate language. 11. Never omit the "please" and "thank you," "good night," and "good morning," nor fail to gratefully acknowledge by some word or look every act of kindness and attention. These little words oil the harsh machinery of life wonderfully.

THE SEVEN WONDERS.—The modern world has its wonders, but it would be difficult to determine their number. The seven wonders of the ancient world are: First, the Egyptian Pyramids; the largest of these is 693 feet square, and 360 feet high, and its base covers 11½ acres of ground.

Second, the Mausoleum, erected to Mausoleus, a king of Caria, by his widow Artemisia; it was 93 feet long, and 35 feet high.

Third, the Temple of Diana, at Ephesus; this was 535 feet in length, and 220 feet in breadth.

Fourth, the walls and hanging gardens of Babylon. These walls are stated by Herodotus to have been 88 feet thick, 350 feet high, and 50 miles in length, and the statement is confirmed by modern antiquarians.

Fifth, the Colossus at Rhodes; this was a brazen statue of Apollo, 105 feet in height, standing at the mouth of the harbor of Rhodes.

Sixth, the statue of Jupiter Olympus, at Athens, which was made of ivory and gold, and wonderful for its beauty rather than its size.

Seventh, the Pharos of Ptolemy Philadelphus; this was a light-house 500 feet high, a wood fire being kept burning on its summit during the night to guide ships into harbor.—*Selected.*

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